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CONTENTS.—N° 218.

NOTES:—Wanderings of Strowan Robertson, 161—Yule of Saxon Days, 162—Anglo-Saxon Plant-names, 163—A House for Weddings—Cardinal Manning's Year of Birth, 164—Marriage of Clergy—A "Subject Index"—Storey's Gate: Birdcage Walk, 165—Cruces in Translation—Canard—Sir W. Young—"Our only General"—Sir J. W. Hayes, 166.

QUERIES:—The Owl of Andosin—"Anders"—Oxford University Heraldry Office—Inscribed Fonts—Genealogical—Portrait of Paley—Hall Marks on Pewter—Milton's Mother—J. S. Orr, 167—"Facing the music"—Apedalle—Garnons—Jewish Commentaries on Old Testament—Flambards of Harrow—Rev. Cuthbert Allanson—Branscomb—Author Wanted—Italian Proverb—Adam Buck—Arbuthnot, 168—Napoleon and his Illnesses—Jas. Townley, M.A.—Madame de Ligne—Authors Wanted, 169.

REPLIES:—Sin-eater, 169—Bream's Buildings—Col. Stuart, 170—"The lass that loves a sailor"—Changes in Country Life, 171—Dr. Johnson and Gwaenynog—Oving—R. Roxby—Odin or Woden—Visiting Cards—François Casanova, 172—J. Sanger—Battle of Killiecrankie—Witham—Swinnerton—Art Biography—Liverpool, 173—Flat-irons—Brehon Laws, 174—Culpeper—"Twilight of Plate"—True Date of First Easter, 175—Movable Types—Sir Thos. Bond—Harvest Custom—Chaplains to George III.—Double-barrelled Guns, 176—Grace Curran—Author Wanted, 177—Sir T. Sewell—Hampton Court—Bishop Gibson, 178—Major Jeremy Lock, 179.

NOTES ON BOOKS:—Firth's 'Journal of Joachim Hane'—Jacobs's 'Barlaam and Josbaphat'—Hazlitt's 'Coin Collector'—Ashton's 'Hyde Park'—'Tennyson Bibliography.'

Notices to Correspondents.

Notes.

THE WANDERINGS OF STROWAN ROBERTSON AFTER CULLODEN.

Duncan Robertson, of Drumachin, was an ardent supporter of Prince Charles Edward, but through illness was unable to be out in 1745. He, however, did much for the Prince's cause in Atholl. After Culloden he skulked in the hills till the death, in 1749, of his kinsman Alexander Robertson, of Strowan, the Jacobite poet. By that event he succeeded to the chieftainship and estate. His wife and children were threatened with military execution if they stayed in a little hut where they had sought shelter. His tenants struggled in vain against the Government, which was bent on his ruin. He was in hiding in numerous places in Scotland until his escape to Holland in 1753. He reached Paris in this year with his wife and four children, having 39 louis in his pocket. His family had to live in exile for thirty-nine years. He became a colonel in the Scottish Brigade in the Dutch service, and his two sons Alexander and Colzear were also in the same brigade.

Strowan was intimately connected with the principal Jacobite families of Scotland. He married one of the eight daughters of the second Lord Nairne. One of her sisters was the wife of Lord Strathallan, another of Lord Dunmore, another of Oliphant of Gask, another of Robertson of Lude, and another of Graham of Orchill. Her father, Lord Nairne, was a son of John, Marquis of Atholl, by Amelia Stanley, the daughter of James, Earl of Derby, whose mother was daughter of the Duke of Trémouille.

As above stated, Strowan skulked in Scotland for seven years after the ruin of the prince's cause, wandering, like him, from place to place. Looking to the number of places he was in, no fewer than 157, it is wonderful how he escaped, more particularly as the search after him was not allowed to drop. In a letter of Lady Gask of 26 April, 1753, referring to the arrest of Dr. Cameron, the brother of Lochiel, and the last who suffered for the Stuart cause, she says: "Doctor Cameron was carried to London. Great search has been made for Dunc. and others"; the Dunc. here mentioned being Strowan.

The following, copied from a note-book in the handwriting of his son and successor in Strowan, will be read with interest. Many of his hiding-places were the residences of the followers and sufferers in the rising, and how he evaded apprehension in his wanderings seems even more surprising than the escape of the young Ascanius himself:—

Copied from a shatter'd paper, of D. Robertson, late of Strowan.

My different Quarters in Scotland from April 16, 1746, till July 30th, 1753, that I sail'd for Zeland.

Dalmigarry, Dalwhiny, Etridge, Gordonhall, Killiehuntly, Ballinrich, John Glass's, Rynabroich, Balnespick's, Castle-Grant, Boat of Liddich, Fochaber, Portsoy, Roscharty, Achieres, Kinninmond, Crichy, Kintore, Pitodrie, Lord Forbes's, Bridge of Achlossen, Cromarr, Brakely, Abergeldy, Lary, Cluny in Braemar, Innercauld's Fidler's, Smith in Miltoun, Allan-choich, Boatman's of Castletown, Lamond's in Glencluny, Dalmore, Inney, Craigfadrig, Shealing in Glenfesby, Lechois Sheal, Felare Sheal, Skoiltan Sheal, Hill near Skoiltan, Camechoire Sheal, Lynterevy, Wm. Robertson's in Glenfarnat, Finlay Farquharson's, Corredoin, Hill near Glelochesy, Spittle Angus Morris, Spittle John Murray's, Tombui, Soillary, Kirkmichael, Miltown Innercrosky, Baron Reids, Sanders Rae's, Tullichcurran, Kendrogin, Mac-Coul's, Dalcharny, Straloch's, Mackstinny's, Fraser the Miller's, Balnacraigs, Donald Og's Barn, Angus in Fordu, Susan Robertson's, Mrs. Robertson Balnacraig's, Benegloe, Thomas Beg's, Glencromby, Achalenie, Kinaldie, Gresich Carid, Kirktown of Strowan, Ballnuan Barn, Croft-cromby, Balluan Minister's, Lude, Gardener's, Kinrory, Orchil-beg, Fascaly, Gardener's, Funcastle, Miltown Funcastle, Frenich, Foss, Kynachan, Bohespick, Cary, Donaldbaan's Barn, Kinloch Ranach, Leragan, Lynevreck, Aulich, Drumglascigh, Teinaculle, Miggerny, Mulineonan, Coishville, Kirktown Weem, Inchbrecky, Abercarny, Fowlis, Logy-almond, Gask, Machany, Orchil, Condie, Newtown, Rind, Nairne, Lohock, Colly John Foggo's, Colly Neil Stewarts, John Thomas, Willy Menzies, Priestown, Stanley, Taymount, Loan-head, Stob-hall, Kinclevin Stewart's, Meikleour House, Meikleour Town, Mill of Ratray, Coupar Angus, Brechin, Fordun, Ardblair, Kinloch, Balcairn, Easter Gourdy, Wester Gourdy, Kincairny, Stentown, Ja Bissets at Cairnies, Dungartle, Slockenhole, Craigsheal, Glen Derby, Lonbuan Lochgarry, Inver, Comm. Bissets, Kinnaird, Killechangy, Portnacraig, Edra-

deynat, Buchlivy, Killern, Bridge of Ardoch, Mills of Forth, Innerkeithing, Queensferry, Edinburgh.—157 Etherny.

A. G. Reid.

Auchterarder.

THE YULE OF SAXON DAYS.

(*Continued from p.* 104.)

The Christian name of the first foot is also of importance, for the Christian name of the first person you see of the opposite sex on New Year's Day will be the name of your husband or wife. Nor must we forget the Lincolnshire rhyme (for in this county the Danish element largely predominated):—

Take out and then take in,
Bad luck will begin;
Take in and then take out,
Good luck will go about.

One more curious custom throws light upon the significance attached to ivy. If the serving-man refused to fetch it in for the maidens' decorations, they were authorized by custom to seize a certain portion of his attire and nail it up by the highway. Like the knight deprived of his spurs, he was held to have forfeited his manhood.

In the north of England hunting the owl was the traditionary amusement for Christmas afternoon.

There is a striking allusion to the Yule in the old war-song commemorating the battle of Brunanburh, "the great battle" as it was called, when Ethelstane defeated Olaf, the last Danish King of Northumbria and a worshipper of Odin. I give the translation in modern English from Thierry's 'History of the Conquest of England by the Normans':—

The Day of the Great Battle.

King Ethelstane, the chief of chiefs,
The giver of collars to the brave,
And his brother the illustrious Edmond,
Have fought at Brunanburh with the edge of the sword,
They have cloven the wall of shields,
They have struck down the warriors of renown,
The race of the Scots,
And the men of the ships.

Olaf has fled, followed by few,
And has wept upon the waves;
The stranger when seated at his own fireside surrounded by his family
Will not relate this battle,
For in it his kinsmen have fallen,
From it his friends have not returned;
The chiefs of the north will lament in their councils,
That their warriors should play at the game of carnage With the sons of Edward.

King Ethelstane and his brother Edmond
Have recovered the land of the Saxons of the West.
They have left behind them the raven
Feeding on the carcases of the Britons,
The black raven with his pointed beak and the croaking toad,
And the eagle hungering after white flesh,
And the greedy kite,
And the wild wolf of the woods.

Never was there greater carnage in this island,
Never did more men perish by the edge of the sword,
Since the day when the Saxons and the Angles
Came from the east, across the ocean,
When those noble forgers of war
Came into Britain,
When they conquered the Welsh,
And took their country.

What have we in the graphic picture of the "stranger seated at his own fireside" but an allusion to the Yule too plain to be misunderstood?—

The chiefs of the North will lament in their councils

confirms the double character which attached to the feast of Thor. In the Thing the chiefs of the North will lament their defeat, by the fireside it will not be related: a negative proof that it was the custom of the sea-kings to fight their battles o'er again, and narrate the wild tales of daring and adventure with which their lives abounded, whilst the Yule-log blazed.

Even on the sheltered hearth the Yule-log was never less than four feet long, that the end which rested on the hearth and was not burning might form a warm seat for the little children of the family, as they listened wide-eyed to the spirit-stirring war-song and the thrilling tale, until their young hearts glowed with keen desire to emulate the daring deeds and share the dangers which their sires had braved. What these weird tales might be who now can tell?—

What he can brave who, born and nursed
In danger's path, has dared her worst,
Upon whose ear the signal word
Of strife and death is hourly breaking,
Who sleeps with head upon the sword
His fever'd hand must grasp in waking.

According to the Yulinga Saga, although the fiercest kings of the sea, or the kings of the battle, never slept beneath a roof, and never drained the bowl on the sheltered hearth, yet it is evident that wherever the family existed, there the feast of Thor was kept beneath the sheltering roof of home. The dark pine forest was always at hand, and the arm which could wield the battleaxe could swing the woodman's axe with equal precision.

If the sea-king or the still more savage war-king, or Viking, felt a longing for wife and child, he had but to choose his oë or his holm and fell the trees around him to build his dwelling stead, after the fashion of the log-built sæters which still mark the resting-places on the steep Norwegian mountains. From the high-water marks left upon the rocks on the Baltic coast, we know that there has been a sinking of the water and a rising of the land to so great an extent that in the days we are considering the whole of Scandinavia must have been penetrated by huge arms of the icy Baltic, giving it the appearance of a number of islands of different forms and sizes, called respectively the "land," the "oë," and the "holm"; and it seems as if each freeman dwelt apart on his own islet.

There is an old Danish ballad, 'The Elfin Grey,' translated from the 'Kæmpe Viser,' first published in 1591, evidently belonging to the days of the sea-king. Its quaint stanzas show us the Northmen at home, and beneath its elfin story we recognize the pagan rover and the Christian bondman, for amongst the rich spoils these dreaded pirates carried off there were long chains of men and women who became their slaves. Sometimes these poor creatures would renounce their Christian baptism, and swear, on the body of the horse offered to Odin, to worship the gods of the North, and join the band of their captors, like Hastings (said to be the son of a French villein), the adversary of Alfred the Great. Those who remained Christians became the bonders on the Norwegian farms, to till the land they might not leave without permission. The evil ways of the Berserkers at home—the fiercest of the Vikings—might well appear demoniac in their estimation. The elfin grey of this curious ballad is obviously one of a band of Vikings, as he finally became a king in England. The husbande or bonder and the elves or Vikings had both retreated to the Wester Haf to winter:—

There liggs a wold in Wester Haf,
  There a husbande means to bigg,
And thither he carries baith hawk and hound,
  There meaning the winter to ligg.
(The wild deer and does i' the shaw out.)

He taks wi' him baith hound and cock,
  The longer he means to stay,
The wild deer in the shaws that are
  May sairly rue the day.
(The wild deer and does i' the shaw out.)

He 's hew'd the beech, and he 's fell'd the aik,
  Sae has he the poplar gray;
And grim in mood was the grussome Elf,
  That he sae bold he may.
(The wild deer and does i' the shaw out.)

He hew'd him kipples, he hew'd him bawks,
  Wi' mickle moil and haste;
Syne speer'd the Elf in the knock that bade,
  "Wha 's hacking here sae fast?"
(The wild deer and does i' the shaw out.)

Syne up and spak the weeist Elf,
  Crean'd as an immert sma;
"It a here is come a Christian man;
  I 'll flev him or he ga."
(The wild deer and does i' the shaw out.)

Very characteristic is the contempt of the elves, who dwelt in the knock or hill, for the Christian man. In provincial English we contrast the Christian and the brute; in Norway it is the Christian and the demon. In the firsten Elf who sneers at the bonder we recognize the leader and king, who has discovered his bonder assuming the rights of a freeborn man without his leave:—

It 's up syne started the firsten Elf,
  And glowr'd about sae grim,
"It 's we 'll awa to the husbande's house,
  And hold a court on him.
(The wild deer and does i' the shaw out.)

Here hews he down baith skugg and shaw,
  And wirks us skaith and scorn;
His huswife he sall gie to me;
  They 's rue the day they were born!"
(The wild deer and does i' the shaw out.)

The Yule was at hand—"we will hold a court on him"—

The Elves were five score and seven
  Sae laidly and sae grim;
And they the husbande's guests maun be,
  To eat and drink wi' him.
(The wild deer and does i' the shaw out.)

In the greeting of the weeist Elf when he demands—

Hear, thou gudeman o' Villenshaw,
  What now I say to thee;
Wha bade thee bigg within our bounds,
  Without the leave o' me?

and threatens—

Then I 'll thy Eline tak, and thee
  Aneath my feet to tread;
And hide thy goud and white monie
  Aneath my dwelling-stead,

this supposition is confirmed. "The dwelling-stead" of the elves was probably a cave in the hillside, where their treasure was buried. At the prayer of the captive wife, the elf or Viking changes into a knight—a change full often witnessed when the pirate accepted Christianity and civilization, and began life anew on English ground.

E. Stredder.

(To be continued.)

Anglo-Saxon Plant-names.—Our ancestors had a curious habit of connecting the names of plants with those of various well-known animals. Our present habits are so different that many moderns are wholly unable to understand this. To them such names as *fox-glove* and *hare-bell** seem entirely senseless, and many efforts, more ingenious than well directed, have been made to evade the evidence.

Yet it is easily understood. The names are simply childish, and such as children would be pleased with. A child only wants a pretty name, and is glad to connect a plant with a more or less familiar animal. This explains the whole matter, and it is the reverse of scientific to deny a fact merely because we dislike or contemn it. This is not the way to understand the workings of the human mind, on which true etymology often throws much unexpected light.

The right way to get at the truth of the matter is to be humble—to look at the evidence and try to learn from it. A teachable mind may gather much instruction from things which others regard as unworthy of any serious notice.

It will be understood that I can produce my evidence; but it is tedious from its quantity. I

* Not found in A.-S., but spelt *harebelle* in the fifteenth century.

therefore refer readers to the glossary in the third volume of Cockayne's 'Anglo-Saxon Leechdoms,' where the plant-names and references are given in full. Cockayne includes some names, such as *crane's-bill*, which are not found in Anglo-Saxon or Middle English, but appear in early-printed herbals. These I pass over, and mention only such as are actually found in Anglo-Saxon or Early English. The following are examples.

Briddes nest, bird's-nest, wild carrot; *briddes tunge*, *Stellaria holostea*; *kattes minte*, cat-mint; *cicena mete*, chicken-meat, chickweed; *cockes fōt*, cock's foot, columbine; *cocks hedys*, cock's heads, melilot; *colts foot*, colt's foot; *cow-rattle*; *cū-slyppe*, *cū-sloppe*, cowslip; *cronesanke*, crane's shank (*Polygonum persicaria*); *crowe-pil*, crow-bill (*Erodium moschatum*); *crowsope*, crow-soap, latherwort; *dog-fennel*; *efor-fearn*, ever-fern (*efer* = boar), polypody; *eofor-throtu*, ever-throat, boar-throat, carline thistle; *foxes clāte*, fox's clote, bur-dock; *foxes fōt*, fox's foot (*Sparganium simplex*); *foxes glōfa*, fox's glove; *fugeles lēac*, fowl's leek; *fugeles bēan*, fowl's bean, vetch; *fugeles wīse*, larkspur; *gauk-pintel*, cuckoo-pintle (*Arum maculatum*); *gēaces sūre*, cuckoo-sorrel; *gāte-trēow*, goat-tree, cornel; *haran hyge*, hare's foot trefoil;* *haran wyrt*, hare's wort; *haran sprecel*, (now) viper's bugloss; *heorot-berge*, hart-berries, buckthorn-berries; *heorot-brembel*, hart-bramble, buckthorn; *heort-clæfre*, hart-clover, medic; *hind-berien*, hind-berries, raspberries; *hind-brēr*, hind-briar, raspberry plant; *hind-hæletha*, water agrimony (named from the *hind*); *hors-elene*, horse-elecampane; *hors-thistel*, horse-thistle, chicory; *hound-berry*; *hundes cwelcan*, berries of the wayfaring tree; *hundes hēafod*, hound's-head, snapdragon; *hundes tunge*, hound's tongue; *larkes fōte*, lark's foot, larkspur; *lūs-sēd*, louse-seed, translating Gk. ψύλλιον; *mūs-ēare*, mouse-ear; *nædrewyrt*, nadder-wort, adder-wort; *oxes eye*, ox-eye; *oxan slyppe*, oxlip; *oxna līb*, ox-heal, hellebore; *hræfnes fōt*, raven's foot; *hræfnes lēac*, raven's leek, orchis; *wulfes camb*, wolf's comb; *wulfes fist*, lycoperdon; *wulfes-tæsl*, wolf's teasle.

Even this list is incomplete. I observe the omission of the following words, all of which are in the index to Wülker's 'Glossaries': *lambes-cerse*, lamb's cress; *hors-minte*, horse-mint; *hundes rose*, hound's rose, dog-rose; *hundes fynkelle*, hound's fennel; and there are probably more of them.

Observe, further, that the above list contains *only* such names as had the luck to be recorded. The real number must have been very much greater. Thus, in connexion with the *fox*, we find, in Britten and Holland's excellent work on plant-names, that the Anglo-Saxon *foxes clāte*, *foxes fōt*, and *foxes glōfa* are to be supplemented by such names as the following: *fox-docken*, *fox-fingers* (*Digitalis purpurea*), *fox-geranium*, *fox-grass*, *fox-rose*, *fox's brush*, *fox's claws*, *foxtail*, *foxtailed asparagus*, *foxtail grass*.

WALTER W. SKEAT.

* Cockayne omits *harebelle*, hare-bell, which occurs in Wülker's 'Glossaries,' col. 715, l. 7.

A HOUSE FOR WEDDINGS.—While recently perusing an old topographical work called the 'English Traveller' (London, 1746), my attention was arrested by a curious item in the article descriptive of Hertfordshire. In this, reference is made to a place called Braughing, a name now unrecognizable to me (I do not find it in such modern works as I have at hand). This village, we learn, boasted of a church, a "handsome building" with "a ring of five good bells." And

"near the churchyard is an old house, at present inhabited by poor families, which was given, with all sorts of furniture, for weddings. They brought hither their provisions, and had a large kitchen, with a caldron, large spits and a dripping-pan, a large room for merriment, a lodging-room, with a bride-bed and good linen; some of which furniture was in being a few years ago."

This information is, I think, interesting enough to be embalmed in 'N. & Q.' A house for weddings appears to be altogether a novelty in these days, but evidently such things were occasionally necessary in the good old times. I should much like to know whether these so-called "wedding-houses" obtained elsewhere. C. P. HALE.

["Braughing, a parish in Hertfordshire, 4,300 acres, pop. 1,246" ('Imperial Gazetteer,' ed. 1873).]

CARDINAL MANNING'S YEAR OF BIRTH.—In the first volume of his recent 'Life of Cardinal Manning,' Mr. Purcell maintains that he was born 15 July, 1807, and not 1808. In some correspondence I had with the Cardinal about fifteen years ago, as to his pedigree, he wrote down his own birth as 15 July, 1808, and I have the note now in his own handwriting. But Mr. Purcell admits that the Cardinal "in his 'Diaries and Journals,' in recording his birthday, always described the date as 15 July, 1808" (vol. i. Note A, p. 693); that the same "error" is repeated in his letters to Robert Wilberforce; that in the 'Catholic Directory' the date was given, year after year, to the end, 15 July, 1808; that the same date was inscribed on his coffin and engraved on his tombstone,—also, that at his matriculation at Balliol, in 1827, his age was entered as eighteen. All this evidence Mr. Purcell rejects, because Mr. Richmond, R.A., thought he was born in the same year as the Cardinal; and chiefly because, in a letter dated 1 Feb., 1832 (i. 693), Manning says, "I am by six months only qualified to take Orders." Mr. Purcell says, "The canonical age for taking orders is twenty-four." This is wrong. In the English Church the age is twenty-three. Manning was twenty-three years and six months old in February, 1832, and therefore was born in 1808. He would surely have known if he had

been qualified for eighteen months. Accordingly his baptism, at St. Martin's-in-the-Fields, 25 May, 1809, was at ten months old—not a year and ten months, as Mr. Purcell states (i. 2). His sister Harriet was born January, 1806, and died January, 1826. In a letter (i. 25) written fifty years later, he says (mentioning her death), "I was then about nineteen, and leaving Harrow." He was then eighteen and a half, but did not leave Harrow, according to Mr. Purcell, till the following Christmas. In another letter (i. 24), written at "nearly twelve o'clock," on the eve of his birthday, 14 July, 1827, he says, "A few minutes more, ay, a very few, will elapse before I am ushered into my twentieth year." It is most improbable that a youth should think himself entering his twentieth year—*i. e.*, nineteen—if he were really entering his twenty-first year. C. R. MANNING.

Diss Rectory, Norfolk.

MARRIAGE OF CLERGY.—William Stanton, clerk, B.D., parson of the Churche of Owtwell, co. Norfolk, by will dated 23 July, 1580 (P.C.C., 30 Arundell), after giving "to the poore that be moste godlye and of the howsbolde of ffaithe vj^{s} viij^{d}," proceeds: "Item I geve and bequeathe unto Rebecca, nowe by the lawes of god my wieffe," all my lands, &c., in Croydon, co. Surrey.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

A "SUBJECT INDEX."—To err is human; but in a work seeking for subscribers upon the ground of the useful nature of its contents, one hardly expects to meet with such absurd mistakes as are to be found in the "Specimen Section" of the forthcoming 'Subject Index' to the books in the Canning Town Public Library. There, amid some valuable and much superfluous information, are the entries:—

"Alfieri.....married the divorced wife of Prince Charles Edward."

"Ananias and Sapphira, Jewish disciples denounced by St. Paul."

"André.....shot as a spy."

These are disfigurements to a really meritorious publication, which a little care would have prevented. EDWARD H. MARSHALL, M.A.

Hastings.

STOREY'S GATE: BIRDCAGE WALK.—In the justly appreciative review of Mr. Dasent's 'History of St. James's Square' which recently appeared in 'N. & Q.' (8th S. ix. 79), the name of "Abraham Storey (of Storey's Gate)" is mentioned. Mr. Dasent (p. 11) merely says that Abraham Storey, or one of the same family, is commemorated in Storey's Gate. The real *eponymus* of the gate was probably William Storey, whose house was situated "at the backside of Princes Court," and had a passage alongside which led into the park. Several questions connected with this locality were dealt with in L. L. K.'s ably-written papers on 'Judge Jeffreys's House in Duke Street' (8th S. iii. 161, 201, 243, 263), and it is unnecessary to go again over the same ground; but I may add that in the 'Treasury Papers' for 1694, vol. xxxi., No. 47, is a petition from William Storey, showing that he and his deceased brother had been keepers and feeders of the birds and beasts in St. James's Park ever since the Restoration, at 20*l.* per annum, having the charge of provisions, and that, having received nothing for the keeping and feeding of them since their Majesties' accession, 511*l.* 0*s.* 11*d.* were then due, and praying for an order for payment. From the 'Letter Book,' vol. ix. p. 7, we learn that the Lords of the Treasury, in a letter dated 7 June, 1695, ordered 200*l.* to be paid, in full satisfaction of all claims for feeding the birds and beasts from 31 March, 1687, to 30 Sept., 1694. The brother of William Storey appears to have been named Edward. He was in charge of the Decoy, and Mr. Wheatley, in his 'Round about Piccadilly and Pall Mall,' p. 265, gives, on the authority of Cunningham's 'Handbook of London, some details of the expenses he incurred in fixing wires and poles for enclosing the ducks.*

J. T. Smith, in his 'Streets of London,' ed. 1861, p. 60, says that Storey's Gate is properly Storehouse Gate, and that there was formerly a storehouse for the Ordnance there, where fireworks were prepared and deposited upon occasions of public rejoicings. I do not know on what authority Smith made this statement, and I consider it safer to accept the opinion of Wheatley and other topographers that the gate was named after either William or Edward Storey.

On another point, however, I must join issue with Mr. Wheatley. He says (*l. c.* p. 279), with reference to Birdcage Walk, that Birdcage is a corruption of Boccage, or Avenue, an assertion for which I have failed to find any authority.† Moses Pitt averred that in building the house which formed the subject of L. L. K.'s communications he took care to fill up "all low grounds in that part of St. James's Park between the Birdcages and the range of buildings in Duke Street, whose backfront is towards the said Park." The Birdcages in question were probably, as suggested by Larwood, in his 'Story of the London Parks,' ii. 96, the houses of the larger foreign birds; for there is no contemporary evidence that cages with parrots and other exotic birds hung from the trees in that walk, as is generally asserted. It also appears from the 'Treasury Papers,' vol. lxx., No. 66 (1 Nov., 1700), that Mr. Bernard Granville, the

* See 'London Past and Present,' ii. 292.

† It is right to mention that Mr. Wheatley, in his 'London Past and Present,' i. 187, repudiates this supposition, and calls it "a mere piece of idle ingenuity." A new edition of 'Round about Piccadilly' is badly wanted.

father of Mrs. Delany, lived in "the house and ground at the Bird Cage in St. James's Park," and the fact that the locality was known by this appellation will easily account for the popular name which was given to the walk adjoining the house. W. F. Prideaux.

Kingsland, Shrewsbury.

Crucks in Translation.—The acknowledged difficulty of an enterprise often proves tempting to ambitious effort. I have lately lighted on two passages in Latin authors which are said to be the despair of translators. At the risk of incurring the charge of foolhardiness, I venture, with your permission, to essay the "siege perilous" and tackle these unmanageable passages.

1. The first challenge occurs in an article in the *Quarterly Review* of January, 1895, on 'Horace and his Translators':—

"Lord Ravensworth, good scholar and elegant translator though he was, tells us that he was completely worsted in his attempt to translate 'Dulce ridentem Lalagen amabo Dulce loquentem.' 'I confess,' he writes, 'my own failure, which is the more humiliating after having tried every conceivable variety of form for twenty years.'"—P. 136.

The stanza referred to is the last of the twenty-second ode of the first book, which runs as follows:

Pone sub curru nimium propinqui
Solis in terra domibus negata:
Dulce ridentem Lalagen amabo,
Dulce loquentem.

The rendering I submit is this:—

'Mid homeless wastes though Providence me set,
When Phœbus' chariot wheels too near by half,
Ne'er shall this heart my Lalage forget,
Her silvery prattle and her silvery laugh.

The rather colloquial "too near by half" may perhaps be condoned, in consideration of the playful character of the ode. The only two versions I have before me are Johnson's,

Place me beneath the burning line,
A clime denied to human race;
I 'll sing of Chloe's charms divine,
Her heavenly voice and beauteous face;

and Sir Stephen de Vere's,

I reck not where my lot may be:
On scorching plain, in desert isle,
I 'll love and sing my Lalage,
Her low sweet voice, her sweeter smile.

2. The other challenge is in a note of that sound scholar the late George Long on Cicero, 'De Senectute,' ch. xviii., where the Latin is,—

"Ac morositas tamen et ea vitia quæ dixi habent aliquid excusationis, non illius quidem justæ *sed quæ probari posse videatur*: contemni se putant, despici, illudi: præterea in fragili corpore odiosa omnis offensio est."

Commenting on the italicized words, Mr. Long says:—

"If any man has not yet discovered the difficulty of translating some Latin sentences, even when the meaning is clear, let him try his hand at this."

May not the passage be fairly Englished as follows?—

"Peevishness, however, and those faults I have mentioned, admit of some excuse, not a well-grounded one, indeed, *but one that seems plausible*, viz., they [old men] think that they are slighted, despised, and made game of; moreover everything that thwarts one causes annoyance where the body is weakly."

A. Smythe Palmer.

South Woodford.

A Canard.—The following cutting from the *Tablet* of 18 Jan. is worthy of a place in 'N. & Q.':

"What is the origin of the expression 'a canard' (literally a duck), when a wonderful story that has no foundation in fact is meant? Even Frenchmen cannot say. It is now claimed that the honour of the invention belongs to M. Cornelissen, a member of the Academy of Brussels. He had noticed some wonderful 'yarns' in the daily paper to which he subscribed, and in order to satirize the writers, he sent in one himself, as a joke. It was about a pretended experiment with twenty-five ducks, as it tended to show that ducks are cannibals. He had, he said, killed the ducks one by one and fed the survivors exclusively on the body, and in course of time there remained but one duck of the whole twenty-five. This last of the ducks was said to have had a post-mortem examination made of its body, when it was found to be suffering from certain internal injuries, as the supposed consequences of its strange diet. The paragraph, which the writer never expected to see in print, was published and sent the rounds. It got to America, whence it was constantly coming back, and the phrase, 'It is another canard,' or duck, became common in newspaper offices."

Astarte.

Sir William Young (1751-1821), Admiral.—Sir William Young, Knight Grand Cross of the Most Honourable Military Order of the Bath, Admiral of the Red Squadron of His Majesty's Fleet, and Vice-Admiral of Great Britain, was born at Rickmansworth, Herts, 16 Aug., 1751, and died in Queen Anne Street, London, 25 Oct., 1821. He lies interred in the parish cemetery of St. Marylebone, adjoining St. John's Wood Chapel.

Daniel Hipwell.

"Our only General."—This expression, which has been applied to Lord Wolseley, was used by Carlyle to describe General Dumouriez, the Republican soldier, in the 'History of the French Revolution.' In bk. iii. chap. iii., which treats of the Girondists, speaking of Danton, he says, "He has stood between Dumouriez and much censure, anxious not to exasperate *our only General*" ('Hist. French Rev.,' vol. iii. p. 92). Jno. H.

Sir J. W. Hayes, Bart.—The death of this almost nonagenarian clerical, masonic baronet, is recorded by the newspapers as having happened in January, 1896. But if the 'Annual Register' is right, the newspapers are wrong, for that useful publication noted his death nearly three years ago, on 17 Aug., 1893.

Edward H. Marshall, M.A.

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE OWL OF ANDOAIN, WITH A BASQUE INSCRIPTION.—On p. 287 of tomo ii. of the 'Diccionario Geográfico, Estadistico, Histórico de España,' por Pascual Madoz (Madrid, 1845), mention is made of a picture representing an owl, with this inscription in Basque, JAUNA NIC ZURI ETA ZUC NIRI LEIZAURTARRAC ONTZARI, then existing in the Torre de Leizaran, a *casa solar* in the parish of Andoain, in the Spanish province of Guipuzcoa. The owl is represented at full length, and the picture described as large. It belonged to a gentleman named Isla, who still lives at San Sebastian. It is supposed to have been carried off from his house at this last town about five-and-twenty years ago, and to be somewhere in England now. In the interest of a book to be published early in March, it is hoped that 'N. & Q.' may be informed immediately if and where the picture exists. Madoz has put *etz* instead of *eta* in his copy of the inscription. The quaintness of the painting ought to make it easily rememberable. Who has seen it in the British Isles? PALAMEDES.

Biarritz.

"ANDERS."—This word is said to be used by fishermen along the coast of Yorkshire in the sense of drift ice in extended masses, brought up by the tide and stranded along the beach. See *Lincolnshire Notes and Queries*, April, 1891, p. 180. We have only one "slip" for the word. Corroborative evidence of the use of *anders*, with illustrative sentence, would be welcomed by

THE EDITOR OF THE
'ENGLISH DIALECT DICTIONARY.'

OXFORD UNIVERSITY HERALDRY OFFICE.—The editorial note on AMERICAN'S query as to 'Provincial Heraldry Offices' (8th S. ix. 88) leads me to ask a further question. I have often heard that by early charters Oxford University is exempted from the jurisdiction of the College of Arms, and, as I have been told, given an heraldic jurisdiction of its own, to which the tripartite arms of certain colleges are to be attributed. What are the facts as to this; or is it a fiction? Is there (in theory) any Oxford University Heraldic Office now? Has Cambridge a similar privilege?

R. J. WALKER.

INSCRIBED FONTS.—On 24 April, 1844, the late Mr. Thomas Farmer Dukes, of Shrewsbury, exhibited before the Central Committee of the British Archæological Association a sketch of a portion of an octagonal font from Kinnerley, Shropshire, inscribed (which reads backwards and forwards the same) *νιψον ανομημα μη μοναν οψιν*. Mr. Dukes states that this is inscribed on many church fonts and on ewers and other vessels used for the baptismal services, and enumerates as instances St. Martin's Ludgate, Dulwich College, and Worlingworth, Suffolk. He also instances "a church in Cheshire." Can any one say where this is? Any additional localities or illustrative details will be valued.

T. CANN HUGHES, M.A.

The Groves, Chester.

[See 4th S. ix. 198, 288, 313, 410, 495; xii. 58; 5th S. vii. 372; viii. 77.]

GENEALOGICAL.—Can any of your correspondents give an account of the following families, i.e., where they settled in the North of Ireland and their intermarriages? Lecky (Provost of Strabane), Edie Ogilby, Winsley or Wensley, Hawkins, Jackson, Moody, Ross, Keys, Gage and Bagot, Bacon and Johnstone of Gortin, Slacke, and Curry.

C. HAMBLEDON.

PORTRAIT OF PALEY.—There is an excellent mezzotint portrait of Archdeacon Paley, the author of the 'Evidences of Christianity.' The portrait is by Romney and the engraving by Jones. Can any reader of 'N. & Q.' inform me where the original portrait is? J. LANGHORNE.

Lamberhurst.

HALL MARKS ON PEWTER.—Is there any book which gives information on this subject? Of course I know the works referring to the hall marks on silver and gold. HENRY FISHWICK.

THE MOTHER OF JOHN MILTON.—About three or four years ago the maiden name of the mother of John Milton was ascertained from a parish register. Can any one inform me what was the name, and where and by whom found?

K. H. G.

[The discovery was announced several years ago in the *Athenæum* by Mr. Hyde Clarke. Masson gives her name as Sarah Jeffrey, and is supported in so doing by Mr. Leslie Stephen in the 'Dict. Nat. Biog.' Col. Chester disproved Aubrey's statement that her name was Bradshaw.]

J. S. ORR.—In 1854-5 a Scotchman named John (or James) S. Orr was much in evidence in the New England States as a street preacher under the assumed name of "The Angel Gabriel." A newspaper account, purporting to have been written by a schoolmate, declared that he was born 3 Sept., 1809, on the Isle of Skye, and christened Saunders McSwish; that at the age of about fifteen he left the Isle of Skye with his mother (now remarried to a Mr. Orr, whose name the boy now takes); that he was for a time a tumbler with a company of equestrians at Newcastle; and later a Methodist preacher in a Welsh village, Llangfdd, which he left unceremoniously to

take ship from Bristol for America. On 12 Feb., 1855, he is said to have arrived at Glasgow on the steamship Glasgow. In November of the following year, according to a newspaper item, he died at the penal settlement of Demerara. Can the readers of 'N. & Q.' verify any of these statements, or furnish any facts relating to Orr's life?

GEORGE H. HAYNES.

Worcester, Mass.

"FACING THE MUSIC."—Will one of your readers inform me what is the origin of the expression now often seen in the newspapers—"facing the music"? A. LELAND NOEL.

APEDAILE.—Have any readers of 'N. & Q.' in their researches come across the name, crest, or any information relative to the Apedaile family, of Durham, Northumberland, and Staffordshire?

E. G. APEDAILE.

Horsham, Sussex.

GARNONS.—William Lewis Pugh Garnons, eldest son of the Rev. John Garnons, of Wivenhoe, co. Essex; born there 23 Sept., 1791; received his education as follows: for two years at Stowmarket, co. Suffolk, under Rev. Mr. Owen; for five years at Chelmsford, co. Essex, under Rev. Thomas Roberts; and for three at Dedham, in the said county of Essex, under Rev. John Haggitt; and on 5 March, 1810, was admitted to Sidney-Sussex College, Cambridge, as a sizar; on 31 Oct. following became a junior pensioner; B.A. 1814; Fellow, M.A. 1817; B.D. 1824; appointed Vicar of Ulting, co. Essex, 1848, which benefice he held until his death, 5 March, 1863. Can any one say in what connexion Dr. Garnons's father resided at Wivenhoe—he was not rector there—or tell me who is the present representative of this family?

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

JEWISH COMMENTARIES ON THE OLD TESTAMENT.—Are there any recent exegetical works by learned Jews on the Old Testament? It surely would be most interesting to learn the views of such writers on the books in the forming of which their race had so large a part. JAMES HOOPER.

Norwich.

THE FLAMBARDS OF HARROW-ON-THE-HILL.—In Harrow Church are two memorial brasses to the memory of Edmund and John Flambard, *c.* 1370 and *c.* 1390. Edmund Flambard was member for Middlesex in two Parliaments, 1334 and 1335–1336 (Writs de Expensis, Rot. Claus 14 Edward III.). In the Feet of Fines for Middlesex (27 Edward III.) is shown the transfer of some lands in Harrow, Northolt, and Greenford, from Edmund and Elizabeth Flambard to John de Northeby, vicar of Harrow. A manor in Harrow goes by the name of the Flambards. Whence came the family and where went they from Harrow? Were they descendants of that firebrand Bishop of Durham, Ralph Flambard? Any information will oblige. ETHERT BRAND.

93, Barry Road, Stonebridge Park, N.W.

CUTHBERT ALLANSON, RECTOR OF WATH.—Of three places named Wath, in Yorkshire, which had the Rev. Cuthbert Allanson, father of Bishop Heber's mother, for its rector at the end of last century? F. JARRATT.

BRANSCOMB.—Will any reader kindly give me information regarding James Branscomb, who in 1806 served in the office of Sheriff and received the honour of knighthood? He resided at a house called the Cedars, North End, Fulham, from 1779 to 1787. He is said to have been in the service of the Earl of Gainsborough. Is this correct?

CHAS. JAS. FÉRET.

49, Edith Road, West Kensington.

AUTHOR WANTED.—At the end of Johnson's 'Life of Addison' he quotes the line:—

Mille habet ornatus, mille decenter habet.

Please say who is the author of this, and what is the literal translation. INQUIRER.

[(He) has a thousand tricks of ornament, and all of them becoming.]

ITALIAN PROVERB.—Will any one suggest the nearest English equivalent to the Italian proverb, "Il troppo stroppia"? I do not find this in any collection; but it is quoted in a paper by Prof. Teza, of Padua, sent some time ago to the Royal Venetian Institute. He calls it "un pericoloso proverbio." S. W. B.

ADAM BUCK.—I shall feel very much obliged for any information as to the above portrait painter other than is found in Redgrave, Graves's works, the 'Dictionary of National Biography,' the Royal Academy Catalogues, or Mr. Propert's introduction to the Burlington Fine Arts Catalogue of the Miniature Exhibition. I am aware of his examples in the British National Gallery.

HAROLD MALET, Colonel.

12, Egerton Gardens.

ARBUTHNOT.—Can any reader kindly give information as to the Rev. Nicholas Arbuthnot's branch of the Arbuthnot family, his parentage, and surname of his wife? He entered Trinity College, Dublin, 1 June, 1738, aged twenty-seven; B.A. 1742; was Prebendary of Ardagh 1766–70, and was afterwards simultaneously rector of the parishes of Ballinderry, co. Londonderry, and Newtown Hamilton, co. Armagh. He died 9 Oct., 1788; M.I. Ballinderry Churchyard. His wife's Christian name was Margret, who died 20 July, 1794, and was buried at Aughboucher, Aughalurcher, co. Fermanagh. Either Nicholas Arbuthnot or his

wife was a cousin (degree unknown) of the Right Hon. John Foster, last Speaker of the Irish House of Commons, created Baron Oriel 1821. Nicholas Arbuthnot had six daughters, viz., (1) Catherine, (2) Jane = McKenzie, (3) Mary = Brice, (4) Margret = Burch, (5) Ann, (6) Bridget = Rev. Archibald Kidd, rector of Jonesborough; and one son, the Rev. Frederick Augustus Arbuthnot, head master of the Royal School, Cavan, who = Frances Hamilton, and died 13 June, 1803, leaving issue. J. G. P.

Napoleon and his Illnesses.—I should like to communicate with any reader of 'N. & Q.' who possesses the work named below, or who can inform me where it can be procured. I should also like to know if it has been translated into French.

"Letters written on board his Majesty's ship the Northumberland and at St. Helena, in which the conduct and conversation of Napoleon Buonaparte and his suite, during the journey and first months of his residence in that island, are faithfully described and related by William Warden, surgeon on board the Northumberland. London: published for the author by R. Ackermann, No. 101, Strand, and may be had of all booksellers in the United Kingdom."

Alban Doran.

9, Granville Place, Portman Square, W.

James Townley, M.A.—I should be greatly obliged if any correspondent of 'N. & Q.' could say whether the James Townley who became Rector of St. Benet's, Gracechurch, 1749, and head master of Merchant Taylors' School, 1760, was the same James Townley who vacated the rectory of Brampton, Norfolk, in 1749.

A. T. M.

Madame de Ligne.—The above is the name on the back of a three-quarter-length portrait of a young-looking lady, dressed after the manner of the period of Queen Elizabeth. I should feel much obliged to any of your correspondents who could enable me to identify the lady.

E. Carrington Ouvry.

St. Stephen's Club, Westminster.

Authors of Quotations Wanted.—

"I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again. S. L. Crofton.

Mine after life; what is mine after life?
My day is past, the gloom of night is come,
A hopeless darkness settles on my fate!

In a glance,
A moment's glance of meeting eyes,
His heart stood still in sudden trance,
He trembled with a sweet surprise.
All in the waning light she stood,
The star of perfect womanhood.

E. B. Barry.

Replies.

SIN-EATER.

(8th S. viii. 288, 332; ix. 109.)

As the question of the sin-eater has come up in 'N. & Q.,' and Mr. Owen has alluded in your issue of 8 Feb. to my letter to the *Times* in September last, I should be glad of an opportunity of making a few remarks on the subject. I should have preferred to do so in the *Academy*, but the editor, after inserting Mr. Hartland's letters, in which I was alluded to by name half a dozen times and challenged to explain various facts, published Mr. Owen's reply without a word of explanation to myself.

The original purpose of my letter to the *Times* was to dispute the evidence for the Llandebie case, and it was only incidentally that the general question of sin-eating was involved.

The main objection to the Llandebie story is the evidence of the schoolmaster Rowlands, who states that cakes were not given at funerals there. If this is so it is difficult to see how the sin-eater could have existed; for it is argued that this custom of giving cakes was a survival of sin-eating, and we are asked to believe that the custom of giving cakes disappeared before the central figure, the sin-eater.

The weakness of Mr. Moggridge's *ipse dixit* is so apparent that I need not enlarge on it; for, in the absence of any statement of how he came by his information, a story on his authority is worth no more than a statement in an anonymous letter, copied and published without investigation.

I could not, even without the explicit denials which we have before us, attach any importance to such a story; but when capable men, resident in the neighbourhood, not only fail to find the sin-eater, but vouch for facts actually inconsistent with the existence of the sin-eater at the spot within recent times, it seems absurd to consider the Llandebie case as coming under the head of facts for folk-lorists.

It is singular that no one has ever been produced who has seen a sin-eater, or even spoken with any one who has seen one. If the sin-eater was in existence in 1852 or shortly before, it should be possible now (much more should it have been so in 1877) to produce one who could give testimony of this nature. N. W. Thomas.

New College, Eastbourne.

Mr. Owen begins his remarks by saying that "there appeared in the *Times* of 18 Sept., 1895, a very interesting letter from Mr. N. W. Thomas, of Oswestry, on the above subject." He forgets to say that Mr. Thomas's letter was an attack on Mr. Hartland, to which the latter, in the *Times* and the *Academy*, effectually replied.

Mr. Hartland quoted a passage from my 'House-

hold Tales and Traditional Remains,' p. 124; and as this has a material bearing on the subject, I will repeat it here:—

"When you drink wine at a funeral every drop that you drink is a sin which the deceased has committed. You thereby take away the dead man's sins and bear them yourself."

I can produce the informant from whom this curious piece of folk-lore was obtained. It was offered to me without any questioning when I was collecting folk-lore some years ago, and it is undoubtedly genuine. It completes what Aubrey said about sin-eating; so that English folk-lore is acquainted not only with sin-eating but also with sin-drinking. It matters not whether such terms as "sin-eating" or "sin-drinking" can be proved to have existed in recent times. It is enough to show that the customs themselves existed; and of this we have ample evidence.

Taking the two customs together, one cannot help seeing a resemblance between them and the *missa pro defunctis*, or mass for the dead. For what is a "mass" for the dead but a "mess" or banquet for the dead? Prof. Skeat tells us that the Low Lat. *missa* "is usually accounted for by supposing that the allusion is to the words *ite, missa est.*" But this seems far-fetched and very improbable; indeed, Prof. Skeat admits that the change of vowel from the Lat. *i* to O.E. *æ*, as in *mæsse*, M.E. *messe*, is remarkable. It is easy to trace the "mess," or feast for the dead, in ancient custom. We may see it in the mass of All Hallows, or All Hallows Day (1 Nov.), of which, even to this day, a reminiscence is found in Yorkshire in the "tharf cakes" eaten during the first week of November. We may see it in the funeral cakes so commonly eaten during the present century. We may see it in the enormous feasts and in the mighty brewings of ale held and made after the death of the wealthy in the Middle-English period. And, going still further back, we may see it in the broken bones, with marrow extracted, scattered throughout so many prehistoric burial mounds in England.* From evidence thus presented it appeared to Dr. Thurnam that anthropophagism once prevailed in the British Isles, and he adduced some passages from ancient writers in support of his opinion.† These were: Diodorus Siculus, v. 32; Strabo, iv. 5, 4; Plinius, vii. 2; Hieronymus adv. Jovianum, ii.

If the explanation of "mass" here offered be correct, it follows that every "feast" in the calendar is a commemorative banquet. The words of the Saviour, "This do in remembrance of me," may be compared, and also the *minni*, or memorial cup, at old northern sacrifices. S. O. Addy.

3, Westbourne Road, Sheffield.

* Greenwell's 'British Barrows,' p. 10.

† Greenwell, *ut supra*, p. 544.

Bream's Buildings (8th S. ix. 68).—Sir Thos. Parker, Knt., was grandson of Will Parker, who commanded a company of foot in the service of Charles I. and Charles II., and whose brother Edmund Parker was ancestor of Lord Macclesfield. He was Chief Baron of the Exchequer till 1772. He married Anne, daughter of James Whitehall, and his daughter Martha married Lord St. Vincent.

Sir Samuel Prime, serjeant-at-law, was son of Samuel Prime, of the county of Suffolk; he married Hannah, daughter of E. Wilmot, Esq., and relict of John Sheppard, of Ash Hall, Suffolk.

Richard Rogers, Esq., of Dowdeswell, Gloucestershire, married Mary Browne, and had two sons, William Rogers, Master of the High Court of Chancery, and John Rogers.

James West, Esq., of Alscot, co. Warwick, M.P. for St. Albans in 1741, was Secretary of the Treasury, President of the Royal Society, and Recorder of Poole, and was of the family of Lord Delawarr.

John Searle, Esq., was of Finchley; his sister married Lord Trevor, the Lord Chief Justice.

Constance Russell.

Swallowfield, Reading.

The Ambler family was a Lincolnshire one. Charles Ambler was a lawyer; he died in 1794; he was one of His Majesty's Counsel, a Bencher of Lincoln's Inn, and Attorney-General to the Queen. He resided at Stubbins Park, Maidenhead, co. Berks. His wife was Ann, daughter of Nicholas Paxton, of Whitehall, Solicitor to the Treasury.

Elizabeth, daughter and heiress of William Ambler, of Kirton, co. Lincoln, and grand-daughter of Sir Anthony Oldfield, Bart., and his wife, daughter of Sir Edward Gresham, Knt., of Limpsfield, married Maurice Johnson, F.A.S., barrister-at-law and Deputy Recorder of Stamford; she died in 1754, aged sixty-five years, having had issue twenty-six children. Leo Culleton.

Col. Stuart (8th S. ix. 68).—General James Stuart was born at Blair Hall, in Perthshire, on 2 March, 1741, and educated at the public schools of Culross and Dunfermline. In 1757 he went to Edinburgh and studied law; giving this up for the army, he served during the American War of Independence and then went to India. In May, 1776, Col. James Stuart was appointed second in command of the troops in the Madras Presidency; on 24 Aug., 1776, he arrested Lord Pigot, Governor of Madras, by order of the Council. On 19 Dec., 1780, Brigadier-General James Stuart was acquitted of the charge of mutiny in having arrested Lord Pigot, and on 21 Dec., 1780, was appointed second in command under Sir Hector Munro, and during the last campaign against Hyder Ally, in 1781, served under Sir Eyre Coote. On Sir Eyre Coote leaving for Bengal, on 28 Sept., 1782, he was

succeeded by Major-General James Stuart, who, having a disagreement with Lord Macartney, Governor of Madras, was arrested and ordered home in 1783. He fought a duel with Lord Macartney and wounded him, near Kensington, on 8 June, 1786. Major-General Stuart returned to India and, serving under Lord Cornwallis, he was attached to the centre column in the night attack on Seringapatam on 6 Feb., 1792. He went to England in 1793, back again to Madras in 1794, and commanded the expedition against the Dutch possessions in Ceylon in 1795. The whole island was secured in 1796, when Major-General Stuart was appointed governor. Towards the end of the year he was appointed Commander-in-chief of the Bombay Army, and when the last war against Tippoo Sultaun broke out, in 1799, he commanded the Bombay Division, which co-operated with those from Bengal and Madras, forming the Grand Army under the command of General Harris. After the capture of Seringapatam he, together with the other general officers, received the thanks of both Houses of Parliament. Major-General Stuart went back to Bombay, and returned to England in 1800, sailed for India in 1801, was appointed Commander-in-chief of the Madras Army, and was engaged in the Mahratta War of 1803; returned to England in 1805, and died in London 29 April, 1815. W. C. L. Floyd.

"The lass that loves a sailor" (8th S. ix. 40, 56).—The Editor may be not only pretty, but quite, sure. The song is by Charles Dibdin, entitled 'The Standing Toast,' and occurs in his comic opera 'The Round Robin,' first acted at the Haymarket, 21 June, 1811 ('The Songs of C. Dibdin,' vol. i. p. 81).

Edward H. Marshall, M.A.

Hastings.

Changes in Country Life (8th S. viii. 485).—I am very sorry to hear, as W. C. B. says, that the milkmaid has disappeared, or is fast disappearing, before the devouring Moloch of machinery. (Cows milked by machinery! ὦ πόποι!). When I see the Northern Farmer's horror, the "kittle o' steäm," about here I often congratulate myself that there were no agricultural steam-engines in Milton's days. We might not have lost 'L'Allegro' altogether, but we should perhaps have lost Corydon and Thyrsis with their sickles—the reaping, though not expressed, is implied—Phillis and Thestylis "binding the sheaves," and "the lubber-fiend" "threshing the corn" with "his shadowy flail." And now we are not to hear "the milkmaid singing blithe" any more, except in old poetry or old literature generally! Could Touchstone have believed that a day would come when Jane Smile and her sisters would be "improved" from off the face of the earth? This is "bowling out our old institooshuns" with a vengeance!

Although I think, with W. C. B., that the disappearance of this picturesque feature of English and Scottish country life is much to be deplored, I will not go so far as to call the abolition of milkmaids an unmitigated evil: that would be an exaggeration. Jonathan Bouchier.

Ropley, Alresford.

To changes in country life, for the purpose of this note, I must add manners. I take the following from the *Surrey House School Magazine*, No. 15, Margate, September, 1895:—

"We are very pleased to notice the improvement in manners at church. It has long been very difficult to know what to do in the matter of standing up when the choir and clergy enter and leave the building. It is not a question of 'High' or 'Low' Church (whatever those terms may mean), but simply a matter of courtesy and respect to those who minister to us. The request came from the boys themselves that they should follow the growing custom, and now every one of the fifteen schools (with one exception), and most of the congregation, pay this very ordinary mark of respect to the clergy of the parish."

St. Paul's, Cliftonville, is the church referred to, I believe. Fifteen schools will seem a large number to those who do not know what a popular place Margate is for schools. I have been told there are six hundred in the Isle of Thanet.

Ralph Thomas.

I hope this communication will bring a little comfort to W. C. B.

The milkmaid is not yet gone. It is still the custom in some district when hiring maid-servants to stipulate that they shall milk, and they do milk. Nay, I know more than one farmer's daughter in the neighbourhood of Melton Mowbray who themselves help with the milking, and even like doing it. True, this is not so common as it was when my mother and her sisters used, in their maiden days, to go a-milking every day, and carry home the milk on their heads; even the yokes are not much used now, but the milkmaid still survives, though she has been "threatened" ("threatening" would have been a more appropriate word) for forty years or more.

Indoor farm servants, too, though not so plentiful as they were in my youth, are still with us. The bond between employer and employed has certainly slackened somewhat within my memory, and I do not know any farmer in as good a position as my father held forty years since who now allows his men-servants to breakfast in the same kitchen with himself and his family, and at the same time, as ours habitually did. It is true we and they sat at different tables; but it was no uncommon thing for remarks, even on other subjects than those relating to business, to pass between the two. I do not think this familiarity was ever abused.

Thatching in this neighbourhood, and in another that I know well, is still the all but universal rule; but it is no longer a fine art. In my youth

men did not thatch for a few months of autumn, but for a year at least, or frequently for two or more; for it then paid farmers to keep their corn, in hope of high prices, and they could afford to wait.

The smock-frock is undoubtedly a "survival"; but I have seen young men wear it not very long ago; indeed, I have two nephews (a farmer's sons) who occasionally do so, on the ground that for certain sorts of work it is the most convenient garment they know.

I fancy (in conclusion) that home-made bread is not so rare as your correspondent thinks. I, for one, allow no other to enter my house.

C. C. B.

Epworth.

Dr. Johnson and Gwaenynog (8th S. viii. 488).—The lines quoted from the local guide-book do not occur in 'The Poetical Works of Dr. Johnson' published by Messrs. Routledge in 1858; but I own that they strike me as very "Johnsonese" in style. E. Walford.

Ventnor.

Oving (8th S. viii. 465).—It may be worth while to remark that in Camden's 'Britain,' 1610, the name of this place is spelt Owninge, and in Spelman's 'Villare Anglicum,' 1678, Owvinge.

F. C. Birkbeck Terry.

Robert Roxby (8th S. ix. 67, 116).—Towards the latter end of the years 1835–9 this actor was playing all the light comedy parts at the Stockton Theatre, which was attached to the circuit of which his father, Mr. Beverly (sometime of Covent Garden), was manager.

Wm. Douglas.

1, Brixton Road.

Odin or Woden (8th S. vii. 269; viii. 455; ix. 75).—The 'A.-S. Chronicle' E (Laud MS.), under the year 449, gives the descent of Hengest and Horsa thus: "Hengest and Horsa were 'Wihtgilses' sons; Wihtgils was son of Witta; Witta was son of Wecta; Wecta was son of Woden." Like genealogies are in 'Chronicle' A (Parker MS.), under the years 547, 552, 560, 597; and under the year 855 the genealogy is carefully carried to the days of the ark of Noah, and so on to Adam. O. W. Tancock.

Little Waltham.

The mythical descent of Hengist from Woden is shown in the first appendix, "Anglo-Saxon Genealogies," to Grimm's 'Deutsche Mythologie,' in the English translation, vol. iv. (1888), at pp. 1710, *et seq.* William George Black.

Glasgow.

C. H. will find Hengist's descent from Odin in the 'Anglo-Saxon Chronicle' under A.D. 449.

H. J. Moule.

Dorchester.

Visiting Cards (8th S. vi. 67, 116, 196, 272, 332; viii. 158).—I have lately received the following communication from a friend who is well acquainted with the manufacture of both visiting and playing cards, and who has "personally inspected" the cards which I possess from George Selwyn and his friends:—

"I am much struck with the way in which the playing cards have been split, so as to afford an outer covering to the written invitation; and I wonder how it was done, unless, indeed, we are to conclude that, from the present card-maker's view, the cards of the last century were very badly made, and so were easily split; and there is such an uniformity as to the edge which is left pasted down that the thought comes into my mind whether it is possible that the card-maker actually supplied playing cards for invitation purposes, with one edge of the back sheet only pasted. I see that most of them are not actually on playing cards; but doubtless they were cut from playing card stock, before the faces were printed."

I add no remarks of my own to those of my correspondent, whose pen is no stranger to 'N. & Q.' E. Walford.

Ventnor.

The following passage is taken from 'Humorous Ethics,' 1757:—

"*Lucy.* I can't say indeed, but he may just call to pay his compliment to the Ladies or so—if any of 'em should sent him a card.

"*Kitty.* Now, Lucy, can you guess which of the ladies would sent the card? I should never love her again as long as the world endured."—'The Tryal of the Time-killers,' III. ii. p. 41.

F. C. Birkbeck Terry.

François Casanova (8th S. ix. 145).—My sole authority for saying that a battle-piece painted by François Casanova was purchased by the Directors of the French Academy for five hundred louis, is the following statement, made by Jean Jacques Casanova, which will be found in his 'Memoirs,' vol. iii. p. 265 (edition Rozez, Bruxelles, 1863):

"Mon frère avait été reçu à l'Académie de peinture par acclamation, après l'exposition d'un tableau de bataille qui fit l'admiration de tous les connaisseurs. L'Académie en fit l'acquisition pour cinq cents louis."

My notes are intended to elicit information similar to that so courteously given by H. T., in order that the accuracy of those wonderful 'Memoirs' may be tested by those competent to form, and I hope also to express, an opinion on various details which have an historic interest. Although I do not insist upon the accuracy of that particular statement, I am, however, inclined to believe it, if only because Casanova must have been well acquainted with every detail in connexion with his brother's reception into the French Academy, and would scarcely have made an assertion whose truth or falsehood could in no manner affect himself, unless he had been absolutely convinced of the fact. Although no date is given, the 'Memoirs' lead us to believe that the reception of François took place in 1757, that is to say, previous to Casanova's first visit to

Holland. But as those 'Memoirs' were written some thirty-five years later, it is possible that their author was mistaken in the date, and, thanks to the valuable information given by H. T., I am now convinced that the reception took place in 1763.

RICHARD EDGCUMBE.

JOHN SANGER (8th S. ix. 147).—Mr. Philpotts, of Newnham, Gloucestershire, might be asked to correspond privately with the gentleman who asked for the information, and, with time, he could, no doubt, answer the question fully. H. K.

THE BATTLE OF KILLIECRANKIE AND THE DEATH OF CLAVERHOUSE (8th S. viii. 244).—I am sorry to disturb the complacency of MISS HILL'S last paragraph, but it seems only fair to do so (as she condemns all guide-books) by quoting the following lines from Black's 'Picturesque Tourist of Scotland' (1873), which show that MISS HILL is at least twenty-two years late with her discovery. It runs :—

"Not far from Urrard House there may be observed an erect stone in a field on the right hand which has often been pointed out as a rude monument to Dundee. More accurate observation, however, has assigned a spot in the grounds of Urrard, higher up, as the one where the hero fell."

I said "at least" after due consideration, for a note by Sir Walter Scott in the appendix to his 'Abbot' does away not only with the stone as a memorial of the battle but Urrard *in toto*. Sir Walter has said :—

"It is singular how tradition, which is sometimes a sure guide to truth, is in other cases prone to mislead us. In the celebrated field of battle at Killiecrankie the traveller is struck with one of those rugged pillars of rough stone which indicate the scenes of ancient conflict. A friend of the author, well acquainted with the circumstances of the battle, was standing near this large stone, and looking on the scene around, when a Highland shepherd hurried down from the hill to offer his services as cicerone, and proceeded to inform him that Dundee was slain at that stone, which was raised to his memory. 'Fie, Donald!' answered my friend; 'how can you tell such a story to a stranger? I am sure you know well enough that Dundee was killed at a considerable distance from this place, near the house of Fascally, and that the stone was here long before the battle, in 1688.' 'Oich! Oich!' said Donald, no way abashed; 'and your honour 's in the right, and I see ye ken a' about it. And he wasna killed on the spot neither, but lived till the next morning; but a' the Saxon gentlemen like best to hear he was killed at the great stane.'"

The silver button story, I fear, is rather mythical, and if John Graham, Viscount of Dundee, was a terror to the disloyal by doing his duty, he had along with his beautiful woman-face more of a woman's heart than he often gets credit for.

WALTER M. GRAHAM EASTON.

WITHAM (8th S. viii. 94, 144, 178, 234, 314).—Does history supply aught to justify the figment of my brain that the original Celtic name of this river is a compound of *gwy* or *wy*=water, and the root indicating calm, quiet, spreading, which is incorporated in Thames, Tamar, &c.? Witham, as a village name, may have arisen quite independently and have no etymological relationship to that of the stream; at the same time the proximity of the one to the other would not be unlikely to bring about that uniformity of spelling which disguises all primitive diversity of meaning.

ST. SWITHIN.

SWINNERTON FAMILY (8th S. ix. 9).—If your correspondent will address Mrs. Martha S. Bailey, City of Raton, Colfax County, Territory of New Mexico, U.S., probably he may secure the desired information. Mrs. Bailey is only heir of William R. Swinnerton, formerly of this city, but now deceased. Mr. Swinnerton had in his possession records of his family dating back to an early period and showing his descent from the nobility. One of his ancestors was Lord Mayor of London. Mr. Swinnerton formerly owned property in this city, and one of the streets here is named after him.

C. S. F.

Peoria, Illinois, U.S.

ART BIOGRAPHY (8th S. ix. 48).—For biographical information respecting water-colour artists of the British School, MR. CANN HUGHES may advantageously consult J. F. Roget's 'History of the Old Water-Colour Society,' now the Royal Society of Painters in Water-Colours, Lond., 2 vols. 8vo., 1891. W. F. WALLER.

LIVERPOOL (6th S. ix. 268).—I very much doubt if the meaning of Liverpool has ever yet been cleared up, though a great deal has been written about it, mostly of a very careless sort.

In 'N. & Q.,' 6th S. ix. 268 (as quoted above), there was an excellent letter from SIR J. A. PICTON (who was well qualified to give an opinion) in which he pointed out that the notion of giving the name of *liver* to a bird was quite unauthorized; that the Liverpool bird, originally the eagle (a symbol of St. John), was turned into a cormorant by the heralds in March, 1797; and that the said cormorant was described as having "in the beak a branch of sea-weed called *laver*." SIR J. A. PICTON very properly added: "It will be seen that in the grant the *liver* bird is ignored, and the term *laver* is applied to the *sprig*." And here, so far as I know, the matter dropped.

Why, we may well ask, was this sprig called a *laver*? The answer to this question solves the whole enigma.

The heralds tell us that a *laver* was "a branch of sea-weed." They are not right in this case, but they had a fair glimpse of the truth. The A.-S. *lǽfer* (pronounced nearly as *lavver*, *i. e.*, with the *æ* like the *av* in *saveloy*) occurs in Cockayne's 'Leechdoms,' i. 382. Cockayne shows (*id.*, iii. 335) that the old glossaries explain it as *gladiolus*

or *scirpus*. Next, we ought to consult Britten and Holland's 'Plant-names,' and we shall find, at p. 304, that the name *lēver* (rhyming, I suppose, with *never*) or *liver* was applied to "any sword-bladed plant, *Iris*, *Sparganium*, or *Gladiolus*, as still in use at Whitwell, Isle of Wight"; and we further read that, at Langport, in Somerset, the land where some of these plants grew was "designated *liver-ground*." It is added that "Pulman assigns the name of *lyver* to the bulrush, meaning, probably, *Typha latifolia*." Putting all this together, we see that the name *liver* was certainly applied to some kinds of the iris and the bulrush which grew in pools. Whence it appears that *liver-pool* meant, originally, neither more nor less than "a pool in which *livers* grew," meaning by *liver* some kind of water-flag or bulrush. And this is all!

We can now see, at the same time, why a certain place in Suffolk was called *Livermere*. There was once a *mere* near it, and in the *mere* there were *livers*.

Yet again, in the West Riding of York there is a place called *Liversedge*. There was once a pool near it containing sedges with liver-like leaves. Now *sedge* means "cutter"; and *gladiolus* means "a little sword."

All things considered, the *liver*, interpreted as "a bird," is a considerable myth.

One word more. I believe the Latin *lāver*, a kind of sea-weed (Pliny), whence the *Ulva latissima* is now called *lāver* (rhyming with *favour*), may be the same word. And if so, the heralds got hold of the wrong sense; and, moreover, the A.-S. word was merely borrowed from Latin.

Walter W. Skeat.

Flat-irons (8th S. viii. 428, 510; ix. 96).—There is one mention of box-irons which, to my surprise, has not been alluded to in this discussion. It is that in connexion with "the great Twamley."

"Boswell you often vaunt so much as to provoke ridicule. You put me in mind of a man who was standing in the kitchen of an inn with his back to the fire, and thus accosted the person next him. 'Do you know, sir, who I am?' 'No, sir,' said the other; 'I have not that advantage.' 'Sir,' said he, 'I am the great Twamley, who invented the New Floodgate Iron.'" [Note] "What the great Twamley was so proud of having invented was neither more nor less than a kind of box-iron for smoothing linen."—Boswell's 'Johnson' (age seventy-four).

If that is not given in the great 'New English Dictionary' it is a thousand pities. R. R.

Boston, Lincolnshire.

Brehon Laws (8th S. ix. 48).—I do not know whether the famous Brehon Laws were ever committed to writing, but I have some acquaintance with modern spoken Irish, and can answer in the affirmative the question whether the word is still used. In the southern dialects it is universally pronounced *Brehoon*, with the accent on the last syllable. Curiously enough, only the day before the query appeared I was discussing the subject with an Irish-speaking friend, and I noticed particularly that when he was off his guard he invariably spoke of the *Brehoon* Laws, whereas at other times he corrected himself, and, to my amusement, somewhat ostentatiously employed the English dictionary pronunciation *Brehon*, with the accent on the first syllable, which he doubtless considered far more aristocratic. I think myself that *Brehoon* must have been the sound which Spenser intended to represent by his spelling *Brehon*. The termination *-on* was the same as *-oon* in Old English, and even to-day there are many words, such as *caisson* pronounced *caissoon*, which Dr. Murray has treated of in the 'New English Dictionary'; and *galleon*, which at school I was taught to call *galloon*. Another example is Shakespeare's Biron, which, as every actor knows, is a rhyme to moon. Jas. Platt, Jun.

If Mr. Evans will consult 'The Commentaries of the Laws of England,' by H. J. Stephens, I think he will come to the conclusion that the word *Brehon* in its technical sense is obsolete. Authors have differed on the question whether these laws were oral or written, but Charles Vallancey, in his 'Collectanea de Rebus Hibernicus,' Dublin, 1786–1804, 6 vols., gives the Brehon Laws (or a portion of them) in the original Irish, with the English translation. John Radcliffe.

A translation of the Brehon Laws was undertaken by the late Dr. John O'Donovan and his learned colleague, Prof. Eugene O'Curry, who died in 1861 and 1862 respectively. Celtic scholars are indebted to the late Earl of Beaconsfield, then Mr. Benjamin Disraeli, for having, when Finance Minister, made a grant to defray the expenses of the undertaking. The publication of the 'Ancient Laws of Ireland' by the Government was issued in three volumes in the years 1865, 1869, and 1873.

Everard Home Coleman.

71, Brecknock Road.

If your correspondent will consult Thom, 'Ancient Laws of Ireland,' Eugen O'Curry, O'Flaherty, Hardiman's 'Ivor Connacht,' and the *Transactions* of the Royal Irish Academy, he will find what he wants.

C. N. McIntyre North.

Although not a precise answer to this query, Mr. Evans may be glad of the following, from Williams's 'Law Dictionary,' 1816:—

"*Brehon*, in Ireland the judges and lawyers were anciently styled brehons; and thereupon the Irish law called the brehon law.....In a parliament held at Kilkenny, 40 Ed. III. under Lionel duke of Clarence, the then lieutenant of Ireland, the brehon law was formally abolished. 1 Black. Com. 100. It is described to have

been 'a rule of right unwritten but delivered by tradition from one to another, in which oftentimes there appeared great show of equity' in determining the right between party and party, but in many things repugnant both to God's laws and man's.

C. E. Gildersome-Dickinson.

Eden Bridge.

The term *Brehon* (Irish pronunciation *Brayn*) is quite obsolete, at least so an Irish M.A. informs me. An excellent article on the laws is to be found in 'Chambers's Encyclopædia,' last edition, vol. ii. p. 421–2. It is there stated that a transcription and translation of a portion of these has been published in 4 vols. (the last volume appeared in 1885) under the title of 'The Ancient Laws and Institutes of Ireland.' W. B. Gerish.

Wormley, Herts.

Culpeper (8th S. ix. 68).—In answer to your correspondent's inquiry, in July, 1744, there was an order issued by the Lords of the Admiralty to the Marshal of Jamaica to arrest Lieutenants Faye, Davidson, and Colepepper, then on board his Majesty's ship Fowey at Long Reach for mutiny and disobeying orders, and the latter two were imprisoned for two years, so the *London Magazine* states. But in the *Transactions* of the Kent Archæological Society the name is frequently mentioned, and in vol. xv. there is a full account of Leeds Castle, which the Culpepers purchased from the daughter of Sir Richard Smythe about 1632, and which has never passed from the possession of their descendants; Catherine, the only daughter of the second Lord Culpeper, carrying it in dowry to her husband, Thomas, the fifth Lord Fairfax. His daughter married Mr. Denny Martin, and her son, General Philip Martin, bequeathed it to Fiennes Wykeham, the son of his second cousin, Mrs. Mary Wykeham, Leeds Castle, is occupied by the widow of Mr. Philip Wykeham-Martin, who died in 1876.

Essington.

For the families bearing this name belonging to Wakehurst, Sussex, and Hollingborne, Kent, see 'N. & Q.' 2nd S. ii. 130, 177. For another branch, formerly settled at Feckenham, in Worcestershire, see 3rd S. xii. 43. Everard Home Coleman.

71, Brecknock Road.

"Twilight of Plate" (8th S. ix. 109, 137).—It is almost useless to suppose that *twilight* is a vulgar pronunciation of *toilet*, in the above expression, unless it can be proved that before 1727 *toilet* was used for a toilet set or service. Can this be done?

In the 'New World of Words,' 1720, *toilet* is defined as "a kind of Table cloth, or Carpet made of fine Linnen, Sattin, Velvet, or Tissue, spread upon a Table in a Bed Chamber, where Persons of Quality dress themselves; a Dressing-cloth." A similar definition is given in Bailey's 'Dictionary.' The origin of the word is curious, for Cotgrave has, s. "Toilette," "A toylet, the stuff which drapers lay about their cloths, also, a bag to put nightgowns in." In the 'Rape of the Lock,' i. 121, *toilet* seems used for the table and its contents:—

And now, unveil'd, the Toilet stands display'd,
Each silver Vase in mystic order laid.

F. C. Birkbeck Terry.

True Date of the First Easter (8th S. viii. 465; ix. 135).—I have written so much on this subject in 'N. & Q.' that, as I have nothing now to retract or to add, I may perhaps be allowed to ask Mr. Jonas kindly to read my later communications, particularly on the 'True Date of the Birth of Christ' (6th S. xii. 334), on the 'First Anniversaries of the Death and the Resurrection of Christ' (7th S. ix. 472), and on the 'Beginning of the Christian Era' (8th S. iv. 74). Mr. Jonas appears to object to a date being called "most probable" when certainty cannot be attained, and then goes on to take a date as "certain" which has been clearly shown to be erroneous. The dates of the birth and death of our Lord cannot be treated independently, and the old date of A.D. 33 for that of the Crucifixion and Resurrection was founded on the idea that He was born about the beginning of the Christian era. But when it had been shown that Herod the Great died in the spring of B.C. 4, it became necessary to take an earlier date for that of the first Easter. Greswell, I believe, was the first to suggest that St. Luke reckoned the years of Tiberius not from the death of Augustus, but from the associateship of the former in the Principate, but our Lord was certainly born before the death of Herod, so that the Nativity must have taken place towards the end of B.C. 5; Christ's Ministry began when He was thirty years of age, and the Crucifixion probably took place three and a half years afterwards.

It is well known that there has been much controversy as to whether our Lord suffered on the day of the Jewish Passover or the day following. The Synoptic Gospels speak of His keeping the Paschal Feast on the evening before the betrayal, and this would never have been called in question had it not been that certain expressions in St. John's Gospel seem to speak of the feast as still to come on the morning of the first Good Friday. But these expressions are quite applicable to other parts of the feast which followed the Paschal sacrifice on the first day. Nay, it has been pointed out that ceremonial defilement contracted by entering a Gentile court of justice on the morning of a day could easily have been purified before the evening of that day. The preparation of the Passover in John xix. 14 probably means the preparation day, or day before the Sabbath which occurred during the seven days feast. And it does seem to me that the expression "before the

feast of the Passover," in John xiii. 1, implies just before, and that he is about to narrate something which took place during the Paschal feast. This makes all the Gospels consistent with each other, and renders quite unnecessary the theory (of which no indication is given in themselves) that the Synoptic Gospels describe an anticipatory feast held the day before the proper day. A Paschal full moon would occur (as MR. JONAS admits) on 6 April, A.D. 30, and it appears to me in every way "most probable" that the Crucifixion took place the day after that, on 7 April by the Julian calendar, and the first Easter on 9 April. W. T. LYNN.

Blackheath.

MOVABLE TYPES (8th S. viii. 226, 259, 395, 436; ix. 31).—It has always appeared to me that possibly the value of the use of movable letters occurred to several of the xylographic printers about the same time—a phenomenon which is not unknown with respect to other famous discoveries. According to Hansard, wooden letters were cut and used as early as 1438. Coster was one of the first to make use of them, and Gutenberg undoubtedly used them before his own invention of metal types and the perfection of these latter by Fust and Schoeffer. Leaving aside the utterly improbable legend of Gutenberg taking service with Coster, it is possible that the latter and Gutenberg, and perhaps Mentilius, were pioneers in the introduction of movable types at about the same date, while to Gutenberg alone is due the honourable title of the "father of printing," he having perfected the art by the substitution of metal for wood. E. E. STREET.

Chichester.

SIR THOMAS BOND (8th S. vii. 268, 319, 414; viii. 73, 217).—As this gentleman was buried on 3 June, 1685, he could not have followed James II. to France, as stated in 'Round about Piccadilly and Pall Mall.' It was his son, Sir Henry Bond, who accompanied the Marquis of Powis and the other noblemen and gentlemen who remained faithful to the fallen monarch at St. Germains. In the 'Treasury Papers,' vol. xxxvi. No. 30, there is, as pointed out by MR. GILDERSOME-DICKINSON, a document which does not seem to have been cited by any writer on the West-End, and which is yet such an important contribution to the history of that part of London that I venture to give a brief abstract of it. This is a report by Mr. Aaron Smith, the Treasury Solicitor, dated 15 Feb., 1695/6, upon a petition of the same date, which was submitted by Sir Henry Bond, then under attainder, stating that the estate in Surrey and part of the estate in St. James's Field were mortgaged by his late father to Elizabeth, Lady Wiseman, for 7,500*l.*, and to Richard Rothwell, Esq., for 2,500*l.*, and to Sir William Pulteney for 2,400*l.*, and that there were other encumbrances thereon, and setting out what the estate in St. James's Field consisted of, and various particulars about the estate called Albemarle Ground, on which Old Bond Street was built. Various other papers accompany the report, viz., "Monies received out of the estates late Sir Henry Bond's at Peckham and St. James's"; "The debt due for interest to the several mortgagees on the estate late Sir H. Bond's, and to the Lady Bond, widow of Sir Thomas, for her annuity, with an account of arrears," and also a petition of Sir Henry Bond for reversal of his outlawry, the schedule of his debts secured by mortgage, and the rent-roll of all the estate that formerly belonged to him. The petition seems to have been ignored, and the order of the king was that the estates would be granted in trust to pay the debts, and that the residue should be in trust for His Majesty.

W. F. PRIDEAUX.

Kingsland, Shrewsbury.

HARVEST CUSTOM (8th S. ix. 128).—There is a similar custom in Dumfries-shire, where the monster is called Paiky. It is described in Col. Fergusson's 'Laird of Lag,' and is there said (without much probability) to bear reference to Sir Robert Grierson. GEO. WILL. CAMPBELL.

6, Clarendon Square, Leamington.

CHAPLAINS TO H.M. GEORGE III. (8th S. ix. 107).—P. S. M. should consult the 'Royal Kalendar' and the 'Court and City Kalendar' from 1760 to 1790. G. F. R. B.

DOUBLE-BARRELLED GUNS (8th S. ix. 68).—I do not know when they came into use; but it is rather dangerous to draw inferences from such incidental writing as K. P. D. E. quotes from Scott. No one can be sure whether any writer, at a time when double-barrels were familiar to him, would stop to consider whether they existed at the time he was describing. He might, but it is just as likely he might not; and I am not sure that he would be blameworthy for not doing so. Two similar instances, one from Scott again. In the 'Fortunes of Nigel,' chap. xxxii., Lord Dalgarno speaks of "that happy portion of the Prayer Book which begins with 'Dearly beloved' and ends with 'amazement'"; but under James I. the marriage service did not end with "amazement." Another, from Kingsley. In 'Westward Ho,' chap. xx., John Brimblecombe reads the prayers before a fight at sea, and the prayer for all conditions of men; but under Queen Elizabeth there were no such prayers.

As to Scott, K. P. D. E. may say that he probably knew more about guns than about the history of the Prayer Book, and most likely that is quite true; but the principle is the same, and if

he was bound to consider about guns he was bound about the marriage service also. However, I do not myself think he was bound to hunt up in the Advocates' Library, or to write and order from Ballantyne either Wheatley's 'History of the Prayer Book' or somebody's 'History of Sporting'—I am unprepared with an author's name.

With Kingsley it is as with Scott and the guns; he was a priest and a canon, and might have been expected to know his Prayer Book, and doubtless he knew his guns too.

C. F. S. Warren, M.A.

Longford, Coventry.

Grace Curran (8th S. viii. 168, 236, 295, 370, 477).—The prose of Washington Irving and the poetry of Thomas Moore have embalmed the loves of Robert Emmett and Sarah Curran; but it may not be uninteresting to your correspondent Mr. W. Shanly if I remark that the romantic attachment of Emmett to the daughter of J. P. Curran was the source of much annoyance to the great Irish orator. His house was searched, Emmett's love-letters were captured, and Curran, already indirectly charged with disloyalty, had to appear—not as an intrepid advocate for others, but as a suspected person, to give an explanation of his own conduct—before the Privy Council. Emmett having been arrested, tried, and sentenced, it is recorded in 'Ireland in '98,' edited by J. Bowles Daly, LL.D., London, Swan Sonnenschein & Co., 1888, that on his way to the place of execution the prisoner gazed intently on a lady in a coach; as Emmett passed on, the lady stood up, waved her handkerchief, and sank back on the seat. The lady was Sarah Curran. Soon after this Sarah departed from her father's residence—her wretchedness found no alleviation there; and while on a visit to Mr. Penrose, of Cork, she became acquainted with her future husband, Major Sturgeon. This gentleman heard her sad story, was deeply touched with her fidelity and devotion to her dead lover, and resolved to make her his wife. Any project that afforded an opportunity for leaving Ireland had a recommendation. The major's regiment was ordered to Malta; but Mrs. Sturgeon's health declined. Two years after her marriage she died in Sicily, where her husband had taken her for change of air and scene. Her remains were taken to Ireland; and Sarah Curran's grave is in the land that Robert Emmett loved so well, and died for:—

Oh! make her a grave where the sunbeams rest,
Where they promise a glorious morrow;
They 'll shine o'er her sleep, like a smile from the west,
From her own lov'd island of sorrow.

As regards Major Sturgeon, Dr. Bowles Daly states that "he was a gentleman of independent means," and that "his mother was a daughter of Lord Edward Fitzgerald. His military career was most distinguished, he served in Egypt, and found a soldier's grave on the heights of Badajoz." In connexion with this statement, attention must be drawn to the fact that, according to Burke, Lord Edward, born 1763, was the father of only two daughters, Pamela and Lucy, married, respectively, to General Sir Guy Campbell and Capt. G. F. Lyon, R.N.; and with reference to the major's war services, it is related in Napier that, in consequence of a report of "Major Sturgeon," a plan of attack upon Ciudad Rodrigo was decided on. I have failed to find that the major took a prominent part in the memorable assault and capture of Badajoz; but in Lord Wellington's despatch to Earl Bathurst, communicating the brilliant victory at Salamanca, his lordship avails himself of the opportunity to say that he was indebted to the staff corps for the assistance he received from them, "particularly Lieut.-Col. the Hon. Lord Dundas, and Lieut.-Col. Sturgeon." If the husband of Sarah Curran was present and distinguished himself at the battle of Salamanca, on 22 July, he was evidently not one of the 5,000 who found soldiers' graves during the dreadful siege of Badajoz, on 6 April, 1812. It is not recorded that Col. Sturgeon was present at any of the engagements, &c., of the Peninsular War after Salamanca; nor was he among those who fought and fell at Quatre Bras and Waterloo.

Henry G. Hope.

Clapham, S.W.

The "incomplete sketch" referred to by Mrs. Scarlett cannot have been the work of Sarah Curran (Mrs. Sturgeon). She died in May, 1808, while Shelley was still at Eton, and not yet sixteen years of age. Shelley's first visit to the Continent was in 1814, and he and his wife were in Rome (where the portrait is said to have been painted) for the first time in 1816, eight years after Mrs. Sturgeon's death. There seems here to be a clear case of mistaken identity. The artist, Miss Curran, who was with the Shelleys in Rome, and painted the "only existing and authentic portrait" of the poet—who "was drowned soon afterwards"—was certainly not the "She-is-far-from-the-land" Miss Curran.

W. Shanly.

Montreal.

Author Wanted (8th S. ix. 68, 95).—The author of 'Lions Living and Dead' was George Spencer Phillips, who wrote under the pseudonym John Ross Dix. He came originally from Bristol, England, to the United States, and spent most of his time in Newport, R.I. He died, I believe, a few years ago. He was a sort of literary Jack-at-all-trades, and wrote a number of books on various subjects. The following is as near as I can get to a complete list of his contributions to literature: 'Life of Thomas Chatterton,' London, Partridge & Oakey, 1851; 'Handbook of Newport,' Newport, R.I., C. E. Hammett, jun., 1852; 'Passages from

a Wasted Life,' Boston, 1853; 'Transatlantic Sketches; or, Sketches of Persons and Scenes in America,' London, W. Tweedie, 1853; 'Lions Living and Dead,' London, W. Tweedie, second edition, 1854; 'Pulpit Portraits; or, Pen-Pictures of Distinguished American Divines,' Boston, Tappan & Whittemore, 1854; 'Local Loiterings and Visits in the Vicinity of Boston,' by a Looker-on, Boston, Redding & Co., 1845.

RICHARD BLISS.

Newport, R.I.

I have a distinct recollection of seeing in a friend's house in my boyhood—in the days when books and authors had a very limited interest for me—a volume entitled 'Lions Living and Dead.' My impression is that the book consisted of biographical sketches, and was written by Pierce Egan. It disappointed me much, I remember, as I approached it in the spirit of Miss Edgeworth's agriculturist, who purchased a volume of 'Irish Bulls,' under the pardonable delusion that he was embracing an opportunity of adding to his knowledge of stock. I had hoped for some account of those noble "forest-bred" kings so splendidly represented in the unique collection of the late Mr. Wombwell. THOMAS BAYNE.

Helensburgh, N.B.

SIR THOMAS SEWELL, MASTER OF THE ROLLS (8th S. viii. 507; ix. 138).—Attershaw is an obvious misprint for *Ottershaw*. See Brayley and Britton's 'History of Surrey,' 1850, vol. ii. p. 225.

G. F. R. B.

HAMPTON COURT (8th S. ix. 88).—In speaking of the maze, all the guide-books and reference books, as usual, copy each other. On p. 7 of his 'Guide to the Gardens and Parks of Hampton Court' (ed. 1879), Mr. A. Graham, the superintendent, thus concludes his notice of the maze:—

"It is considered probable that a maze [existed] here in the time of Henry VIII. Its walks are about half a mile in length, and the extent of ground it occupies is a little over a quarter of an acre."

JOHN T. PAGE.

5, Capel Terrace, Southend-on-Sea.

According to Haydn's 'Dictionary of Dates' the maze at Hampton Court was formed in the sixteenth century. No mention is made of the designer's name. CELER ET AUDAX.

In the authorized 'Handbook to Hampton Court,' by Sir Henry Cole, K.C.B. (1887), we read that a maze has existed on the same spot as the present one since Henry VIII.'s time. Its walks are half a mile long, if measured continuously, though the whole extent covered is not more than a quarter of an acre. HARRY HEMS.

Fair Park, Exeter.

The maze is one of the incidental benefits conferred upon us by the Revolution of 1688. Not only did the Prince of Orange deliver this country from Popery and wooden shoes, but, with a generous prescience, he provided endless amusement for 'Arry and 'Arriet. See Macaulay's 'History of England,' ch. xi. (*anno* 1689).

EDWARD H. MARSHALL, M.A.

BISHOP EDMUND GIBSON (8th S. viii. 487; ix. 81, 137).—The admirable pedigree to which attention has been directed in 'N. & Q.' (the compiler has with much courtesy allowed me to see it) quite clears up the difficulty as to Bishop Gibson's marriage. He married Margaret Jones, daughter and coheir (with her sister Elizabeth, the wife of Dr. John Bettesworth, Dean of Arches) of the Rev. John Jones, B.D., rector of Sclattyn, co. Salop, from 1678 to 1710. It appears from the pedigree that the arms of Jones of Dol-yn-Edeirnion are Or, a lion rampant within a bordure azure. So it would seem that the shield found superimposed upon that of Bishop Gibson, to which I have alluded in my recent article, does not bear the arms of Bettesworth, but those of Jones. How is this to be reconciled with the arms assigned by Burke to Bettesworth? Did the Bettesworth family take the arms of Jones? What is the exact date of Bishop Gibson's marriage; and where was it solemnized? I know only that he was married before 1707. As the bride's father was at that time rector of Sclattyn, the entry may possibly be found in the register of that parish.

W. SPARROW SIMPSON.

The following particulars relative to Thomas Gibson, eldest son of Edmund Gibson, Bishop of London, may interest your correspondent DR. SPARROW SIMPSON. Thomas Gibson, on 12 Jan., 1734/5, married Mary, daughter of John Haynes, of Chelsea, and his wife Anne (Kent). Mary Haynes was born 16 Sept., 1713. Her father, John Haynes, was at the time of his daughter's marriage Principal Registrar of Canterbury (see *Gent. Mag.*, v. 52). He died 1 Feb., 1750, aged 76 (*ibid.*, xx. 91). On 17 Oct., 1734, he received a grant of the Hayne crest (eagle and tortoise), in which grant he was described as descended from ancestors long since residing in Devon and Cornwall. Thomas and Mary Gibson had only one son, Edmund, born 3 April, 1740, ob. 3 Feb., 1798, and the male line became extinct in his person. For some of the above particulars I am indebted to Mr. Tenison, of Hobart, Tasmania, and for others to Mr. A. M. Haines, of Galena, Illinois, U.S.

C. R. HAINES.

Uppingham.

In the interesting notes of DR. SIMPSON the date of the birth of the son by the second wife is given as three years and nine months before the marriage. What is the correct date of the marriage and of the birth? MAURICE GRINDON.

Offendene, Walsall.

Major Jeremy Lock (8th S. viii. 488).—Jeremiah Lock entered the Bombay Infantry as cadet in 1788; and became lieutenant 1 Oct., 1790; captain 6 March, 1800; and major 1 Oct., 1809. He died at sea 13 Sept., 1811 (Dodwell and Miles, 'Alphabetical List of the Officers of the Indian Army,' 1838, Bombay Establishment, pp. 48, 49).

Daniel Hipwell.

In the 'Indian Army List,' 1760–1837, Bombay Presidency, pp. 48, 49, appears: "Lock, Jeremiah, cadet, 1788; cornet-ensign or 2nd lieutenant, ...; lieutenant, 1 Oct., 1790; captain, 6 March, 1800; major, 1 Oct., 1809. Died at sea 13 Sept., 1811." There are no records of war services of officers in this volume.

E. H. C.

Miscellaneous.

NOTES ON BOOKS, &c.

The Journal of Joachim Hane. Edited by C. H. Firth, M.A. (Oxford, Blackwell; London, Fisher Unwin.) From the MS. in the library of Worcester College, Oxford, Mr. Firth has printed the intensely touching and harrowing journal of Joachim Hane, "containing his escapes and sufferings during his employment by Oliver Cromwell in France from November, 1653, to February, 1654." It is a volume De Foe need not have disowned, and is a remarkable record of suffering not less long than patiently sustained. Hane was a German engineer in the service of the Commonwealth. His English career, including his important services to Monk in Scotland, Mr. Firth has successfully traced. Hane was chosen for a business which Mr. Firth describes as "one of the obscurest and least-known episodes of Cromwell's foreign policy." It is conjectured that the mission of Hane was to communicate with the French Protestants with a view to some action for their relief on the part of Cromwell. The choice of an engineer for so delicate a mission favours the idea that Hane was a spy. He "stoutly denied" that he was anything but a gentleman travelling for pleasure, but observes that "to speak the truth in all things did not consist with" his safety at that time. He was recognized at La Rochelle as having been with the Commonwealth army in Scotland. From that time his troubles began. It is possible, though scarcely probable in the case of a man so resolute as he, that the torture always on the point of being applied would have wrung some confession from him, since it would doubtless have been prosecuted even to death. Hane, however, escaped not once, but scores of times. He was a sort of Jack Sheppard of the fields, and in the midst of his sufferings he stops to deride his French pursuers, who by their frivolities always gave him knowledge of their whereabouts, and who were ever so absorbed in trifles as to let him evade them. Without a single friend, without meeting any single being he could trust, starved, stripped of clothing, with his feet blistered and rotting, he maintained an unrelenting fight with fortune, and after weeks of almost unheard-of suffering he escaped and regained London, leaving behind him in those parts of France the reputation of one in league with the devil.

Everybody interested in Commonwealth history will read a work bearing the name of Mr. Firth. We commend this volume, however, to the reader of adventures. We doubt whether any modern work of fiction is half so stimulating. If this MS. had come into the hands of some purveyor of romance what a chance would he not have had!

Barlaam and Josaphat. English Lives of Buddha. Edited and induced by Joseph Jacobs. (Nutt.)

The tenth volume of the "Bibliothèque de Carabas" consists of a reprint of Caxton's 'Lyf of Saynt Balaam' and of a chap-book in verse showing "the Whole Life of Prince Jehosaphat, the Son of King Avenerio of Barma in India, 1783" (we give a portion only of the long title of the latter). In dealing with these things, which, like other English versions of the Barlaam legend, "are but poor things, contracted and truncated to such an extent that scarcely anything remains of their resemblance to the original," Mr. Jacobs owns that he has been mainly influenced by the desire to write an introduction. In this lies, then, the chief value of the book. Its claim to rank in the "Bibliothèque de Carabas" is found in the second appendix. When the collections with a view to this volume had been all but completed Mr. Jacobs came upon the bibliographical monograph on the subject contributed by Dr. Ernest Kuhn to the *Abhandlungen* of the Bavarian Academy of Science, Munich, 1893. Of Dr. Kuhn's researches he has made frequent use, while venturing to differ at times from his conclusions. Students of the relations between the Buddhistic and Christian schemes will find the introduction a mine of erudite and suggestive comment; students of comparative folk-lore will turn with interest to the second appendix, giving abstracts of the parables contained in early versions of the 'Barlaam,' with an index of their occurrence elsewhere, and other bibliographical comment of highest interest. The new volume, which is intended as a companion to the previous works of Mr. Jacobs on the fables of Bidpai and Æsop, will command the attention of all concerned with folk-lore studies. It is a work of remarkable erudition and insight, and, like all works from the same source, is got up in a style that commends it to the book-lover as well as the folk-lorist.

The Coin Collector. By W. Carew Hazlitt. (Redway.)

We have here what we take to be the first volume of a useful and promising series of handbooks contemplated by Mr. George Redway. The aim of this, we gather, in part from Mr. Hazlitt's introduction and in part from other sources, is to furnish with trustworthy information and useful suggestion not so much the collector, who is himself probably an expert, as the amateur who is anxious to form by his own efforts, without a ruinous or prohibitive expense, a collection which shall be respectable and representative, and so, in a sense, important. Works of this class are fewer than might be expected, considering how large is the class to which similar manuals appeal. There is accordingly abundant room for a series of the kind, which begins happily enough with Mr. Hazlitt's monograph on coins. In some respects this volume is one of the most difficult of the series. In the case of books, porcelain, pictures, prints, &c., fluctuations, though common enough, obey certain more or less definite laws. The owner of a Mazarin Bible or Valdarfer Boccaccio is as secure practically against the market being flooded with copies as is the possessor of a Madonna of Raphael or an Assumption of Titian. With the constant series of investigations of the earth's crust that are in progress no one can be sure that a coin supposed to-day to be unique may not a month hence lose its pre-eminence and count as one only among a dozen specimens. Mr. Hazlitt is an expert in regard to coins as to some other antiquities, and is already known as the author of a volume on the 'Coinage of the European Continent.' His book from

the practical standpoint is trustworthy and fairly well arranged, and the advice he supplies to the collector may be accepted. Many of his chapters are excellent, and one chapter on terminology may with advantage be consulted by others than those for whose use it is specially intended. A series of admirably executed plates of coins adds greatly to its value, and the general appearance of the volume, its type, and paper are excellent. An old difficulty with Mr. Hazlitt, however, once more presents itself. He will not be at the pains to be verbally accurate, and his style is uniformly flabby. Why should he use a word such as *confrèrie* (*sic*), which is quite inaccurate, when English equivalents, in which there is no fear of bungling, present themselves? Why should his style be so nebulous that we have to read and re-read a sentence, and then leave it not sure that we have gripped its meaning? Style is, perhaps, not a matter of extreme importance in a work with aims such as those of the present. Easy writing is sometimes, however, as some one profanely observed, d——d hard reading, and such with Mr. Hazlitt it at times is, and very confusing reading to boot. The volume will, none the less, be of genuine use to the collector, and the series seems likely to merit popular support.

Hyde Park from Domesday Book to Date. By John Ashton. (Downey & Co.)

Mr. Ashton, whose efforts in the direction of popularizing antiquarian information are well known, has aimed in the present volume to correct the inaccuracies and imperfections in the portion of Larwood's 'Story of the London Parks' dealing with Hyde Park, and to carry up to date the information supplied. What success has attended the efforts at emendation we are unable to state. The additions that have been made have, in many cases at least, involved no very huge or systematic labour, portions of them being copied *in extenso* and other portions compressed from the newspapers of the period. Since 1825, the period when Larwood leaves off, the history of the park has been decidedly less stirring. Mr. Ashton has, however, supplied an account of the various struggles with a view to obtaining the right of public speech in the park, has copied from newspapers accounts of the illegal and ruffianly proceedings still occasionally to be witnessed after nightfall, and has supplied full particulars concerning the Exhibition of 1851. His book constitutes fairly interesting reading, and the reproductions of old designs, caricatures, &c., assign it some value. It is amusing to find, concerning the so-called Boscobel Oaks, pictures of which are given, in an extract from the *Times* newspaper, 18 Dec., 1862, a reference to one of these trees as having been planted by Charles II. from acorns taken from "the Boscobel Oak, in Somersetshire, in which *his father* successfully sought refuge." This sample of historical information, at a period when the schoolmaster was said to "be abroad," is genuinely diverting. There are, of course, abundance of excerpts from Pepys. We should have been thankful for more antiquarian information, which might have been obtained with no great tax upon energy, and could for its sake have dispensed with some recent cases of assault and robbery. We should also be thankful for an index.

The Bibliography of Tennyson. By the Author of 'Tennysoniana.' (Printed for Subscribers.)

This bibliographical list of the published and privately printed writings of Tennyson is due to the same pen—now laid down for ever—to which readers of 'N. & Q.' owe a bibliography of Coleridge and general readers owe bibliographies of Swinburne, Thackeray, and many other writers of recent days. A short memoir of this indefatigable writer, Richard Herne Shepherd, is prefixed to the volume. Very full is the information it supplies, and very interesting is it also, as we can testify. Having taken the volume up with the purpose of glancing through it, we found it a pleasant and profitable task to read it from cover to cover. Not in the least a dryasdust volume is it. There are few, indeed, to whom books are a delight and literature a passion who will not find in it matter of continuous and sustained interest. Much of the information supplied concerning the earlier works is new to us, and the gossip in the cases in which such is supplied is stimulating. Some paragraphs prove the compiler himself to have been something of a thorn in the flesh to Lord Tennyson or his publishers. On p. 46, for instance, dealing with 'The Window; or, the Songs of the Wrens,' Strahan, 1871, he confesses that from the 'Concordance to Tennyson' of Mr. Barron Brightwell, published in 1869 (when is the full concordance to appear?), he with some labour and effort pieced together the lines, and with the aid of Brightwell was able to secure what was substantially the text of the twelve songs as privately printed at Canford Manor. These he issued privately as "a little pamphlet of sixteen pages uniform with Moxon's edition of the poet's other works," and he also wrote two anticipatory notices, "which appeared in the *Echo* some days or weeks before the publication of the volume containing Mr. Arthur Sullivan's music." With delightful *naïveté* he adds the words, "Much to the indignation of the publisher, the printers, and I suppose of the author." So far as regards the English editions the list is large. It is not supposed to be complete. The publisher—Mr. Hollings, of the Turnstile, Holborn—will be glad of additions. We know of one or two American editions of which we find no mention.

Dr. Brushfield has reprinted from the *Transactions* of the Devonshire Association for the Advancement of Science, Literature, and Art the first part of his *Devonshire Briefs*. These are of extreme interest to antiquaries.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

John E. Norcross (Brooklyn).—Byron's epitaph on Castlereagh is not confined to Galignani's edition of his works. We find it in the first to which we turn, Murray' edition of 1844.

Anglaise.—To obtain an answer you must give the full title of the book. We know of no work with the title you give.

Erratum.—P. 154, col. 2, l. 26, for "did omit" read *did not omit*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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